

Philadelphus 698. f 7.
A
L E T T E R

To the RIGHT REVEREND the
Lord Bishop of LONDON,
Occasion'd by
His Lordship's late Pastoral Letter,
A N D
The Rev^d Mr. WHITEFIELD's Answer.



L O N D O N :

Printed for J. NOON, at the *White Hart*, near *Mercers
Chapel*, in *Cheapside*. 1739. (Price 4d.)

A



LONDON:

Printed by J. G. & J. W. Smith, 11, Abchurch Lane, E.C. 4.



A
L E T T E R

To the Right Reverend the
Lord Bishop of *London, &c.*

MY LORD,

A^s I am one of those to whom your Lordship's late *Pastoral Letter* is inscribed, permit me thus publickly to thank your Lordship for that great Care which you discover for the Welfare and Happiness of your *Flock*. It must be a peculiar Pleasure to the People of your *Lordship's Diocese*, especially the Inhabitants of those two great *Cities, London and Westminster*, to find, that tho' the *Number of Sheep* is much too large for the particular Notice and Inspection of *one single Shepherd*, yet that by proper Instructions to the Inferior *Clergy*, and *grave Pastoral Letters*, your Lordship is so good as frequently to *visit* not only

A 2 every

every *Parish*, but every *House*. The *Subject* of your last Letter is of the greatest Importance. Without a lively *Zeal* in Religion, we shall soon sink into Coldness and Indifference; and the next Step is, to part with the Profession it self upon very easy Terms. And an inspired Apostle has intimated to us, that the bare *Form of Godliness*, without the Power of it, can be of no *avail*, either in the Sight of God, or to him who satisfies himself with the wearing it. And, on the other hand, unless this lively *Zeal* in Religion be under wise and proper Regulations, and takes a right Direction, it may soon confuse and bewilder the Understanding, and hurry on the Mind to the most rash and unaccountable Conclusions. A *Caution* therefore against *Luke-warmness* on the one hand, and *Enthusiasm* on the other, was at this Time peculiarly fit and *seasonable*; and it might have been hoped that *such* a *Caution*, sent from one of your *Lordship's* high Station in the *Church*, and so well known for Judgment and Penetration, would have had some desirable Effect. But alas! even this *Letter*, tho' it has pass'd thro' several Editions, I am afraid has not been equally successful! And Mr. *Whitefield*, whom I suppose your *Lordship* had principally in View, instead of publickly owning his Mistake, and acknowledge-

knowledging with all Gratitude the *Light* he received from your Lordship's *labour'd Performance*, has ventur'd to *write an Answer*, and seems to gain Courage and Strength even from so awful an Opposition.

It is this *Answer* of Mr. *Whitefield's*, which is the Occasion of my troubling your *Lordship* at this Time. I have read it over, and can't but think, that, *according to the apparent Sense of the excellent Articles and Liturgy of our Church*, he seems to have some Advantage on his side of the Controversy. I dare not impute this to any Deficiency in your Lordship's Performance, but chuse rather to suspect my own Judgment: And therefore I desire humbly to lay my Difficulties in this Matter before your Lordship, and ask, with all due Reverence, your Lordship's condescending Solution of them.

Herein Mr. *Whitefield* has the Honour to agree with your Lordship, that you both *set out together* on the same foot: The *Doctrine and Service of our Church* is confessedly your *Guide*, and by this you are both led; your *Lordship* to travel on in the happy middle Road, between *Lukewarmness* and *Enthusiasm*; and Mr. *Whitefield*, far remote from the Borders of *Lukewarmness*, into *high Extasies*, and the most rigid *Calvinism*. Now the great Question is,
who

who is in the right? Both your Lordship and Mr. *Whitefield* profess to have the *Guide* with you, and yet you seem to take very different and contrary Courses. Mr. *Whitefield* thinks himself justified in his Notions of *Regeneration*, and some of his strongest Expressions, from the *Articles* and *Service of our Church*; your Lordship seems to think him *greatly mistaken*. And here it is I want to be satisfied; whether Mr. *Whitefield* has not the Advantage from an Appeal to the *literal*, most *natural*, and obvious Sense of the *Articles*, and the Places referred to in the *Liturgy*? I think he has; and apprehend, that *some Passages* in your Lordship's *Letter*, when laid together, rather confirm this Opinion. Suffer me, my Lord, to mention one or two.

After your Lordship had quoted several Texts of Scripture, to prove that * “ no
 “ one who reads the *New Testament*, can
 “ possibly be ignorant that a Belief of the
 “ *ordinary* Influence of the Spirit of God
 “ is a necessary Part of the Christian Faith,
 “ you conclude †, that it is a strange Sup-
 “ position, that the generality of Christi-
 “ ans are as yet unapprized, either of the
 “ Truth and Reality of a *Regeneration* and
 “ *new Birth*, or of the Influence of the
 “ *Holy Spirit* in our Christian Course.”

* Pastoral Letter, pag. 20, 21.

† Page 21.

After

After this your Lordship proceeds very judiciously to remark farther—" And no less
 " strange is it, to find any one who has
 " attended to the Book of *Common Prayer*,
 " suggesting, or listening to Suggestions,
 " as if the Publick Service and Offices of
 " our Church were wanting and defective
 " in regard to those Doctrines." It is *very*
strange indeed, my Lord; so strange, that
 I never heard of any, either in our Church,
 or among even *Dissenters* themselves, who
 suggested such a Defect. I am persuaded
 Mr. *Whitefield* would be one of the last,
 within the happy Pale of this Church, that
 would *listen* to such Suggestions; because,
 as I before observ'd, he grounds his *strongest*
Expressions of the *Influences* of the *Holy*
Spirit on the very Words of the *Liturgy*,
 and the Service of *our Church*. Does he
 talk of the *Feelings* of the *Spirit*? He has
 a Collect on *his Side*. Does he talk of
receiving the *Holy Ghost*; or, in the *Style*
 of an *Apostle*, declaring with *peculiar Au-*
thority? The *Order* for *Ordination* of
Deacons and *Priests* encourages him in the
Phraseology. And does your Lordship
 call upon him for *Credentials* to his *Divine*
Mission? He appears a *Scribe well in-*
structed, and immediately produces those
 of equal Validity with your own. He
 told my Lord of Gloucester, that he trusted
 he

he was *inwardly moved by the Holy Ghost, at his Ordination*; and yet I never heard that my *Lord of Gloucester* was reckon'd an *Enthusiast*, for being suppos'd to *believe* what he declar'd; much *less did my Lord of Gloucester* write a *Pastoral Letter* to weaken this, Mr. *Whitefield's Trust*.—And as my *Lord of Gloucester* *believed* him, when he *trusted* that he was *inwardly moved by the Holy Ghost*, then why may not Mr. *Whitefield's* Hearers and Admirers, with equal Reason, believe him, when he tells *them* that he has experienced *inward Feelings* since? Especially, when he modestly declares he pretends only to the *ordinary Assistances* of the Spirit; nor ever took upon him to communicate *them* to others, notwithstanding the *extraordinary Manner* in which he says he received them? When (according to our excellent Form of Ordination of Priests) my *Lord of Gloucester* laid his Hands on him, and pronounced those awful Words, once convey'd with *Divine Power* and Energy, *Receive thou the Holy Ghost: Whosoever Sins ye remit, they are remitted; and whosoever Sins ye retain, they are retained; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.* Surely, if Mr. *Whitefield* was to be credited upon saying he *trusted* he was *inwardly moved by the Holy Ghost* upon

upon his *first* setting out in the Service of the Church, he may full as well be credited by all *those Hearers* who yet attend to *the Service* of the Church, when he talks of the *Feelings* of the Influences of the Spirit of Christ, or such an extraordinary Manner of receiving them, and producing such good Vouchers for his Expressions. But farther :

Your Lordship, in order to shew that our excellent Service of the Church of *England* secures a Regard to the Doctrines of *Regeneration*, and *the Influences of the Holy Spirit*, cites some Passages out of that Service; and one, especially, out of *the Office of Baptism*. “ We pray, that the “ Infant may receive Remission of his Sins “ by *spiritual Regeneration*; that God will “ give him his Holy Spirit, that he may “ be *born again*, and be made an Heir of “ everlasting Salvation; and we thank God “ for *regenerating* this Infant by his *Holy “ Spirit**.” Now in consequence of such a Declaration as this, from the Mouth of our Church, Mr. *Whitefield*, tho’ a *younger Brother*, yet like a *true Son*, preaches up the *Necessity* of *Conversion* and *Regeneration*, and the *Necessity* of *irresistible Grace* to this End; and talks much of the *Instantaneousness* of *Conversion*. Your Lordship

* Pastoral Letter, Pag. 21, 22.

also, from this Passage, seems to intimate the Propriety of preaching about *Regeneration* and the *New Birth*; but then, quite contrary to Mr. *Whitefield's* Method of preaching it, and seemingly to guard against that, your Lordship, at the latter End of your Letter, has this peculiar Restriction :

“ — I hope, when your *Ministers preach*
 “ *to you the Doctrine of Regeneration, or*
 “ *being born again of the Spirit*, as laid down
 “ in the New Testament, they *do not* tell
 “ you that it must be *instantaneous*, and
 “ *inwardly felt* at the very Time; both
 “ because there is *no such Thing* reveal'd
 “ to us by Christ or his Apostles, who lay
 “ down the Doctrine in *general* Terms;
 “ and because Experience shews us that
 “ the Renovation of the Heart and Life is
 “ effected *by degrees**,” &c.---Now I apprehend, my Lord, that the *Form of Baptism* very much favours this Notion of *instantaneous Conversion*, or something very near it: For the *Form of Publick Baptism* for *Infants* begins thus;

— “ For as much as all Men are *conceived*
 “ *and born* in Sin, and that our Saviour
 “ Christ sayeth, None can enter into the
 “ Kingdom of God, except he be regenerate
 “ and born anew of Water and of the Holy
 “ Ghost; I beseech you to call upon God

* Pastoral Letter, Pag. 45, 46.

“ the

“ the Father, thro’ our Lord Jesus Christ,
 “ that of his bounteous Mercy he will grant
 “ to *this Child* that Thing which *by Nature*
 “ *he cannot* have, that he may be baptized
 “ with Water and the Holy Ghost, and
 “ received into Christ’s Church, and be
 “ made a *lively Member* of the same.”----

Before I proceed, I beg Leave to observe to your *Lordship*, that to me this very *Exhortation* appears strongly in favour of the *Calvinistical* Doctrine of *Original Sin*; the Doctrine on which Mr. *Whitefield* builds his Scheme of the *New Birth*, or *Regeneration*: And indeed the Expressions are such, as that the most *heartly Man* in that Scheme of *Calvinism* could not desire better Words to convey his Meaning. For,

1. Here is a very plain, and supposedly *undoubted* Confession, that *all Men* (i. e. I suppose) all the human Race since the first Apostasy, are *conceived* and *born in Sin*. In which Expressions I doubt not but our *Liturgy* very judiciously refers to the Words of the Psalmist †.

2. That *in consequence* of this being the *natural State* of Mankind, *our Service* supposes that our Saviour Christ sayeth, *None can enter into the Kingdom of God*, except he be *regenerate and born anew of Water and of the Holy Ghost*.—And therefore,

† Psal. li. 5.

3. That this *Baptism*, or *Regeneration*, translates the Person out of a State of *Nature* into a State of *Grace*; or, as it is excellently worded, gives him *that Thing* which *by Nature* he *cannot* have.—And, upon the same *Scheme*, I apprehend the remaining Part of this useful Service to be supported.—Let us proceed, my Lord :

Then shall the Priest say,

“ Almighty and everlasting God, who
 “ of thy great Mercy didst save *Noah* and
 “ his Family---&c.—and by the Baptism
 “ of thy well-beloved Son Jesus Christ, in
 “ the *River Jordan*, didst sanctify Water
 “ to the *mystical washing away Sin*; We
 “ beseech thee, for thine infinite Mercies,
 “ that thou wilt mercifully look upon *this*
 “ *Child*, WASH *him*, and SANCTIFY *him*,
 “ with the Holy Ghost; that he being
 “ delivered from thy *Wrath*, may be re-
 “ ceived into the Ark of Christ's Church.”

And here again, my Lord, I cannot but observe, that we suppose, according to our *Liturgy*, the absolute Necessity of *sanctifying* the Child by the Holy Ghost, that *so* he may be *deliver'd* from *Wrath*: A *Wrath*, I imagine, that is supposed to be *already deserved*; because the Ark of the Church is to be a Refuge for the *Child*, as the Ark of *Noah* was to be from the Storms of Divine Vengeance, which were to be
 shower'd

shower'd down upon the old World. And that the *Child* needs sanctifying *first*, appears from what follows.

The Priest proceeds:

“ Almighty and immortal God———
 “ we call upon thee for *this Infant*, that
 “ *he* coming to thy holy Baptism, may re-
 “ ceive *Remission of his Sins* by *spiritual*
 “ *Regeneration*: Receive him, O Lord, as
 “ thou hast promised by thy well-beloved
 “ Son, saying, Ask, and ye shall *have*, &c.---
 “ Let us that seek, find; open the Gate unto
 “ us that knock; that *this Infant* may en-
 “ joy the *everlasting Benediction of thy bea-*
 “ *venly Washing*, and may come to the eter-
 “ nal Kingdom, which thou hast promised
 “ by Christ our Lord.”----

Again; Having read the *Lesson*, the *Exhortation*, and another *Collect*, the *Priest* says to the *Godfathers* and *Godmothers* on *this wise*:

“ Dearly Beloved, Ye have brought *this*
 “ *Child* here to be baptized; Ye have pray-
 “ ed that our Lord Jesus Christ would
 “ vouchsafe to receive *him*, to *release him*
 “ of *his Sins*.” And then, immediately
 after the Administration of this Sacrament,
the Priest proceeds,

“ We receive this Child into the Con-
 “ gregation of Christ's Flock.” And
 again;

“ Seeing

“ Seeing now, dearly beloved Brethren,
 “ that *this Child* is *regenerate*, and grafted
 “ into the Body of Christ’s Church, let us
 “ give Thanks to Almighty God for these
 “ Benefits.” ----

*Then, after the Lord’s Prayer, the Priest
 says :*

“ We yield thee hearty Thanks, most
 “ merciful Father, that it hath pleased thee
 “ to REGENERATE *this Infant* with thy
 “ *Holy Spirit*,” ---&c. ----

Now from these Passages taken together,
 it seems plain to me, that, *before Baptism*,
 the Child is in a State of *Wrath*, under the
 Power of *Sin*, and consequently *unregene-*
rate.---That *immediately* after Baptism he
 is esteemed *regenerate*, *sanctified*, endowed
 with the *Holy Ghost*, and *released* from his
 Sins.----And therefore this *Regeneration*,
Release from Sin, &c. must be received
 and conferred *with* the *receiving* or admi-
 nistring the Baptism it self; and therefore
 it must be either *instantaneous*, or as near
 to it as is the very pronouncing the Form
 it self; which is very near indeed: And
 so near, my Lord, that I should be glad
 to be inform’d how your Lordship would
 have your Clergy, as *Ministers of the Church*
of England, preach up the *Doctrine of Re-*
generation as *not instantaneous*, and the *Re-*
novation of the Heart to be effected *only by*
degrees,

degrees, when they so often use this excellent Service, which seems to declare the contrary.-----I rather think they ought never to preach upon these Subjects at all; because all the *true* Members of our Church (that is, such as are thus baptized) are *supposed* regenerated *already*; and the Office for *Confirmation* is so far from suspecting a Need of a *second Regeneration*, that it goes on this foot, that the *Baptismal Regeneration* was abundantly sufficient; and that this *Office* was only to confirm and establish the Disciples in that new Life, which they received in their Baptism. For thus one of the *Collects* reads:

“ Almighty and everliving God, who
 “ hast vouchsafed to *regenerate* these thy
 “ Servants by *Water* and the *Holy Ghost*,
 “ and *hast given* unto them Forgiveness of
 “ all their Sins; *strengthen* them, we be-
 “ seech thee, O Lord, with the Holy Ghost
 “ the Comforter, and daily *increase* in them
 “ thy manifold Gifts of Grace,” &c.

The *consistent Church-Minister*, my Lord, I humbly apprehend, should look upon all his *Parishioners* (excepting such as are baptized by Dissenters) as already regenerate, according to the express Words of the *Form for Baptism*, and therefore has no need of ever laying again the Foundation; but should make it his sole Business to build them

them up in Goodness, and treat them all as in a State of *Justification* and *Favour* with God.---And indeed *herein* Mr. *Whitefield* has mistook his Work, and seems going backward rather than forward; and has acted contrary to his avowed Sense of the Service; except he only preaches to gain over the Dissenters.

I beg Leave now to proceed, and inquire of your Lordship, whether the *Articles* of our Church do not favour the *Calvinistical* Acceptation of this *Service*, and these Doctrines in general; and if they do not, that your *Lordship* would kindly help a humble Enquirer to the more *obvious* and *literal* *Meaning*.----The *Article* on *Original Sin* runs thus:

ARTICLE IX.

“ ORIGINAL SIN standeth not in the
 “ *following* of *Adam* (as the *Pelagians* do
 “ vainly talk) but it is the *Fault* or Cor-
 “ ruption of the *Nature* of every Man, that
 “ naturally is engendred of the Offspring
 “ of *Adam*, whereby Man is very far gone
 “ from *Original Righteousness*, and is of his
 “ own *Nature* inclined to Evil---And there-
 “ fore, in every Person *born* into the World,
 “ it (i. e. *Original Sin*) *deserveth* God's
 “ *Wrath* and *Damnation*.”

The

The *Article* on *Baptism* speaketh on this wise :

A R T I C L E XXVII.

“ BAPTISM is not only a *Sign* of Pro-
 “ fession and *Mark* of Difference, where-
 “ by Christian Men are discerned from
 “ others that be *not* christen’d; but it is
 “ also a *Sign* of *Regeneration* or *New Birth*,
 “ whereby, as by an Instrument, they that
 “ receive Baptism *rightly*, are grafted into
 “ the Church; the Promises of the *Forgive-
 “ ness* of Sin, of our *Adoption* to be the Sons
 “ of God by the *Holy Ghost*, are *visibly*
 “ *sign’d* and *seal’d*; Faith is confirm’d, and
 “ Grace increased, by virtue of Prayer to
 “ God. The Baptism of *young Children* is
 “ in any wise to be retained in the Church,
 “ as most agreeable to the Institution of
 “ Christ.” — And that *Baptism* is a *Sign*
 or *Seal* of the *New Birth*, or *Regeneration*,
 to *Infants*, as well as *Adult* (tho’ not ex-
 pressly mentioned here) seems to be justly
 concluded from comparing the *Ninth Ar-
 ticle* on *Original Sin* with the *Form of Bap-
 tism* for *Infants* in our Service. — And the
 Explanation of Baptism in *this* Sense, may
 be the Reason why our Church has not
 thought fit to prepare any particular Ar-
 ticle on the Subject of *Regeneration ex-
 pressly*; which I am apt to think she would
 C not

not have omitted, if she had not thought the two Articles, on *Original Sin*, and *Baptism*, taken together, had fully declared her Sense on that Head.

The *Tenth Article*, relating to *Free-Will*, seems rather to confirm the Doctrine of *Irresistible Grace*. It runs thus:

“ The Condition of Man after the Fall
 “ of *Adam* is such, that he *cannot* turn and
 “ prepare himself, by his own natural
 “ Strength and *good Works*, to Faith, and
 “ calling upon God. Wherefore we have
 “ no Power to do good Works, pleasant
 “ and acceptable to God, without the
 “ Grace of God by Christ *preventing* us,
 “ *that we may* have a good Will, and
 “ working with us *when we have* a good
 “ Will.”-----And, to add no more, the
Article on *Works* done *before Justification*,
 is *apparently* in favour of the most strict
Calvinism, and seems to confirm *this* Sense
 of the Article last mention’d. Your Lord-
 ship knows it runs thus.

ARTICLE XIII.

“ Works done *before* the Grace of
 “ Christ, and the Inspiration of his Spirit,
 “ are *not pleasant* to God; for as much as
 “ they spring not of Faith in Jesus Christ,
 “ neither do they make *Men meet* to re-
 “ ceive Grace:----Yea, rather, for that
 “ they

“ they are not done as God hath commanded and willed them to be done,
“ we *doubt not* but that they have the
“ *Nature of Sin.*”

This Article, I beg Leave to observe, seems to be composed of these several Parts.

1. That it supposes there *may* be *good Works* performed, which *do not* spring of *Faith in Christ*. And,

2. That such Works, though *good*, are yet *not pleasant* to God, *not* being done according to *his Will*.

3. That in order to render a Man's *good Works* acceptable to God, he must receive the *Grace* of Christ, and *particularly* the *Inspiration* of the Holy Spirit.

4. That *no good Works* done *before* the *Grace* of Christ, &c. can be any, the *least* Qualifications for his receiving this *Grace* and *Inspiration* of the Holy Ghost. Nay, and,

5. That *such* good Works are so far from being *pleasing* to God, and *Qualifications* for *Grace* and *holy Inspiration*, that 'tis not to be *doubted* (by any Member of the Church of *England*) but that they have the *Nature of Sin*.

And if these Things be true, then I apprehend Mr. *Whitefield's* Account of Mr. *Seward* is not so very odd and unaccountable as may have been represented :

Nor can I imagine it to be a *Discouragement*, as your Lordship is pleased to call it *, to any whom our *Church* and *Articles* would *not* have *made sad*. “ Be-
 “ hold, says Mr. *Whitefield*, here was one
 “ who constantly attended on the Means
 “ of Grace, exact in his *Morals*, humane
 “ and courteous in his Conversation, who
 “ gave much Alms, was frequent in pri-
 “ vate Duties; and yet, till about *Six*
 “ *Weeks ago*, as destitute of any *saving*,
 “ *experimental* Knowledge of Christ, as
 “ those on whom his Name was never
 “ called, and who still sit in *Darkness*,
 “ and the Shadow of Death.”----To this,
 my Lord, you are pleased to reply :

“ How it could be that a professed Chri-
 “ stian, who constantly attended on the
 “ *Means of Grace*, and was *frequent in*
 “ *private Duties*, did all that while *know*
 “ *nothing* of *Jesus Christ*, is beyond my
 “ *Comprehension*.”----Might not then all
 these good Works be performed *before* the
Grace of Christ? And might not Mr.
Seward be contented with a bare *external*
 Performance of a *Round of Duties*, with-
 out having his *Heart* engaged? As to the
Knowing of *Christ*, Mr. *Whitefield* does
 not seem to mean a bare *notional* Know-
 ledge, or mere Profession of his Name;

* Pastoral Letter, Page 55.

but

but he *restrains* it to a *saving, experimental Knowledge* of him.—Your Lordship, taking him in this Sense, proceeds:----
 “ I am as much at a loss to know what
 “ was this *saving, experimental Knowledge*
 “ of *Jesus Christ*, for want of which he
 “ would only be reckoned an *Heathen*
 “ and Infidel.”-----In my way of understanding the Article, my Lord, the Answer is easy: Might not these good Works be such, as being done *before* the *Grace of Christ*, did not proceed *from Faith in him*, and consequently were not pleasant to God, *not* being done *according to his Will*; and consequently *without doubt* sinful, and therefore he no better, no more acceptable in the *Sight* of God, than a *Heathen Man*, or a *Publican*? And he could not, according to the *Article*, have *this Faith* before he received the *Inspiration* of the *Holy Ghost*, and therefore had not that *saving Knowledge before*, and therefore might be said not *truly* to know *Christ*; but as soon as he received *that Inspiration*, he then knew him.---Which *Inspiration*, or as your Lordship is pleas'd to call it, *Illumination*, may be very well concluded by Mr. *Whitefield* to be *instantaneous*, and *irresistible*; since none of the *good Works* done *before*, could make Mr. *Seward* meet to receive *Grace*; nay, for
 as

as much as *no doubt* they had the *Nature of Sin*, they might be imagined rather to have *disqualified* him for the Blessing.

And now, upon the whole; If this should be the real Sense of these *Articles* of our *Church*, and the *Sense* of the *Service* founded upon them, I beg Leave to ask your Lordship, Whether the endeavouring to understand and explain either the one or the other, in a more *lax* and *general* Way, is not going beyond the *Commission* of a Minister of the *Church of England*, and prejudicial to the true *Doctrines* of that Church?-----Whether the Subscribing *such Articles*, &c. by Ministers who are in contrary Sentiments, and who in the stated Course of their Preaching oppose these *Doctrines*, is not the most likely way to divide the Church by *scandalous Schisms*, and so entirely frustrate *the Design* for which *these Articles* were originally drawn up, and Subscription to them enjoined? The Preamble to these *Articles* runs thus: *Articles whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy---for the Avoiding of the DIVERSITIES of Opinions, and for the Establishing of Consent touching true Religion.*----And whether the admitting such Persons to minister

nister in the Church, has a friendly Aspect on the *Peace* of the Church?-----Again; Whether the attempting to answer Mr. *Whitefield*, by *denying* those *Calvinistical* Doctrines which he sets out upon, does not rather tend to *strengthen* than *weaken* his *Interest* and *Cause*?-----And lastly, Whether every true Churchman ought not to maintain a zealous Regard for these Doctrines, which are thus proposed to our embracing, by that excellent Parent, who has taken such tender and special Care for all her Children?

On the other hand; If these *Articles*, &c. were *not* design'd to be taken in the strict Sense already supposed, in what *other* Sense are they to be understood? Must they not, my Lord, have some *one plain* and *determinate Sense*?---How else can they answer the End proposed this way, to prevent *Diversities* of *Opinions*, and *establisbing Consent* touching Matters of Religion?-----Or will every Man's being allowed to understand them in *his own* Sense answer this End? If so, what *Need* of them *at all*?

These, my Lord, are some of the Difficulties that arose in my Mind, on reading over your Lordship's *Letter*, and comparing it with Mr. *Whitefield's Answer*,
and

and our *Service* and *Articles*. I have
proposed them with a respectful Freedom,
and shall be thankful for any Assistance
from so able a Hand as yours. In the
pleasing Expectation of which, I remain,

MY LORD,

Your Lordship's

Obedient Humble Servant,

PHILALETHES.



